

5.
A
LETTER
OF
ADVICE

To a young
GENTLEMAN
Leaveing the
UNIVERSITY,

Concerning his behaviour and
Conversation in the World.

By R. L.

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A D V E R T I S E M E N T

From the
P R I N T E R.

THe Gentleman concerned in this Paper being assured, that he is not the onely one, that needs these instructions, and that the benefit he reapes by them, would

would not be the less by
their being publick, but
so far befriended the
world as to expose them
to the view of all: but
it being the peculiar fate
of Letters, to be at the
dispose of those to whom
they are sent, this has
not perhaps those advan-
tages and accessions
which would have been
given it, had the Indi-
ter been the Publisher:
yet

by yet as it is, all kind of
the Readers will be enter-
entained, from the usefull-
ness of the Subject, the
variety of matter, the
freedome that is taken,
and the conciseness of
the Suggestions, which
will further oblige them
to measure the words,
not by their number, but
weight. If this be pe-
rused by men that live
up to the advises propo-
sed.

sed, they cannot but
confirmed and gratified
to find themselves
luckily transcribed: and
if this falls into the
hands of Novies (and
such are all once, if ex-
perience must make men
wise) this little Vade
mecum shall suddenly en-
rich them with a Treas-
ure of observations,
which they may hourly
employ, and continue to
do

do. so, even while they
live: nay. all must be
gainers here, when they
find the good Christian
reconciled to the good
Companion, and the
Scholar taught to be a
Gentleman.

It hath been observ-
ed that elaborate studied
discourses have not been
so contributive to wis-
dom, as the Memoires
and private remarks of
emi-

eminent and conversing
persons, and it is to be
wished that they would
Communicate their ex-
periences a little more, and
that some would insist on
this Subject so minute-
ly, as to descend to the
particulars of behavi-
our that befits men in
their several qualities
and professions, this
would be a greater kind-
ness to all Societies,
then

then that which is inten-
ded them from the expe-
riments and moderne im-
provements that are
now the boasts and tri-
umphs of some Virtuosi.

To J. L. Esq;
at Oxford.

Sir

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to



Sir.

YOU have been infinitely advantaged by your Education in the University, which will have a perpetuall good effect upon you, and give you *Lustre* in the eyes of the world: But that you may be further *usefull & acceptable* to mankind, you must *pare off* something you have contracted there, and *add* also to your own stores from

A

Ob:

Observation and Experience,
a way of learning as farr
beyond that by precept, as
the knowledge of a Tra-
veller exceeds that which
is gotten by the Mapp.

An Academick life is an
Horizon between two
worlds, for men enter upon
it children, and as such they
must judge and act, though
with difference according
to their own pregnancy, the
ingenuity of their teachers,
and the manner of their
being taught, and when
they pass from thence, they
launch into a *new world*,
their

(3)

e, their passions at high water,
rr and full of themselves, as
as young men are wont to be,
a- and such as are dipt in un-
h usuall learning, and if they
n goe on so, they are lost :
o Besides that, there is a huske
n and shell that growes up
y with the learning they ac-
n quired, which they must
g throw away, caused per-
e chance by the childishness
of their State, or the For-
malities of the place, or the
ruggedness of retirement,
the not considering of
which hath made many a

A 2

great

(4)

great Scholar unserviceable
to the world.

To propound many
Rules for the manage of
your self were to refer
you back to the booke a-
gain, and there is even a
native discretion that some
are endowed with, which
defends them from Grosse
absurdities in Conversati-
on, though there be none
but may be helped by some
admonitions.

I suppose you to under-
stand the nature of *habits*
and *passions*; I suppose you
likewise what I know you
to

(5)

to be, to be *adviseable*, ob-
servant and of a *sedate tem-*
per; Therefore you will
be sufficiently instructed
with a few Intimations :
For he that reflects upon
himself, and considers his
passions, and accommo-
dates himself to the world,
cannot need many directi-
ons. I suppose you also
to be *principld* with *Religi-*
on and *Morality*, which is
to be valued before any
learning, and is an ease and
pleasure to the mind, and
always secures a firm Re-
putation, let the world be

A 3

never

(6)

never so wicked: No man ever gaines a Reverence for his vice, but vertue commands it, Vicious men indeed have been popular, but never for being so, but for their vertues annexed, they administer their Employments well and wisely, they are civill and obliging, they are free and magnanimous, they are faithfull and couragious. It is alwayes some brave thing that recommends them to the good opinion of the world.

The advices I here lay
down

(7)

down are rather *negative* then *positive* ; For though I cannot direct you where you are to saile throughout your whole course, yet I may safely shew you where you must not split your self. And the first Rock I discover on which young Scholars shipwrack themselves is *Vaunting* of the *persons* and *places* concern'd in their Education. I therefore advise you to be sparing in your Commendations of your University, Colledge, Tutor, or the Doctor you most there admire,

mire, for either all is taken
 for granted, or you onely
 betray your affection, and
 partiality, or you impose
 your Iudgement for a
 standard to others, you dis-
 cover what you think, not
 what they are, an ear-
 nely kindness may make you as
 blind as an unjust preju-
 dice, and others will smile
 to see you confident of
 that which it may be they
 know they can confute.
 This holds in all kinds of
 Commendations, which
 should be modest and mo-
 derate, not *unseasonable*,
 not

not unsuitable, not hyperbolicall, for an excess here, creates envy to the person extoll'd, and is a virtuall detraction from others you converse with, and your own understanding is measured by it. Nay it is a presumption in some to commend at all, for *he that praises another, would have him valued upon his own judgement.*

Therefore it is a disparagement to be commended by a foole, except he concurs with the Vogue, or speakes from the mouth
of

of another ; you must indeed when you speake of mens persons (which without provocation should never be) represent them candidly and fairly , and you are bound to give your friend his due Elogy, when his fame is concerned, or you are required to do it, or may do him a kindness in it. But remember that when you give a person a particular character it receives its estimate from your wisdom, be temperate therefore as well as just.

When

When you come into Company, be not forward to show your *Proficiency*, nor impose your *Academical* discourses, nor glitter affectedly in *terms of Art*, which is a vanity incident to young men that have confidence and heat of temper. Nor on the other hand must you be *morose* or difficult to give an account of your self to *inquisitive* or *Learned* men; let your answers be *direct* and *concise*, It is both your *Wisdom* and your *kindness* to come to the point at first, only

onely in conferences or debates, speake not all you have to say at once in an *Entire Harangue*, but suffer your se'f to be broached by degrees and keep an Argument for Reserve; What you say at first may perhaps give satisfaction, however you gaine Respite for Recollection, and when all is out at last, you will be thought to have more in store.

And because the mouth is the fountaine of Our Weale or our Woe, and it is the greatest instance of
 pru-

prudence to rule that little member the Tongue, and he indeed is *a perfect man that offends not in word*, for all our follies and passions are lett out that way, there are many things to be observed in the manageing of discourse, I onely say in Generall, that you must not speak with *heat* and *violence*, nor with *Reflection* upon mens persons, nor with *Vanity* and *self-praise*: No man therefore should be his own *Historian*, that talks of his own feats, his travells, his conferences

B with

with great men &c, nor boast of his descent and alliance, nor recount his Treasure, or the manage of his Estate, all which weares out the greatest patience, and *without a provocation* expresse an intollerable Vanity, and implyes a believing that others are *affected* and *concerned* in these things as much as himself. The like weakness is talking of ones Trade or *profession* to those that neither *mind* it nor *understand* it. Indeed if the company be all of one peice then
de=

debateing any thing that
 Relates to all may be use-
 full, but it is impertinent in
 mix'd company to betray
 onely your *skill* or *inclina-*
tion. In like manner he is
 not to be brook't, that o-
 ver a Glafs of Wine will
 turn Statesman or Divine,
 perplex good fellowes with
Intrigues of Government,
cases of Conscience, or
School controversies which
 are too *serious*, and too *sa-*
cred, to be the Subjects of
common talke ? Let no
 mans Vice be your *Theam*,
 nor your Friends, because

B 2 you

you love him , not your
 Enemies, because he is so,
 and in you it will be ex-
 pounded partiality and re-
 venge, not of any other,
 because you are certainly
 unconcerned in him, and
 may possibly be mistaken
 of him: Let not the Laps-
 es or ridiculous accidents
 or behaviours of men that
 are in *drink* or in *love* be
 taken notice of after, or
upbraided to them in jest
 or earnest, for no man loves
 to have his folly remem-
 bred, nor to have the con-
 sequences of Wine or pas-
 sion

sion imputed to him, and
 he cannot but like you
 worse, if he finds they
 have left an *Impression* up-
 on you. *Every mans fault*
should be every mans secret,
 as he sinns doubly that pub-
 lishes his own shame, for he
 adds scandall to the sin,
 so does every man increase
 the scandall that is the pro-
 pagator of it.

When you carve out
 discourse for others let
 your choice be rather of
things than of *persons*, of
Historicall matters rather
 than the *present age*, of

things *distant* and *remote*,
rather then at *home*, and of
your Neighbours, and do
not after all these Restrict-
ions fear want of discourse,
for there is nothing in the
world but you may speake
of it *Vsfully* or *pleasantly*,
every thing (sayes Herbert)
is *big with jeast* and has wit
in it if you can find it out.

As for Behaviour, that
is certainly best, which best
expreses the *sincerity* of
your Heart, I think this rule
failes not, that that kind
of Conversation that lets
men into your Soule, to see
the

the goodness of your Nature, and the Integrity of your mind is most acceptable, for be assured, every man loves another for his *honesty*, to this every knave *pretends*, and with the *show* of this he deceives, Nay the sensuall love of bad men is founded upon this; Nothing loves a Body but for a Soule, nor a Soule, but for such a *disposition*, as answers to that Idea of goodness which is in the mind.

This is that, that reconciles you to some means at
the

the *first congress*, for usually you *read* mens Souls in their faces if they be young and uncorrupted, and you for ever *decline* some countenances which seem to declare that some Vice or Passion has the mastery, and though some times you are deceived, yet you persist in your prepossession till the behaviour doth signally confute, what the countenance did threaten.

This makes a *starcht* formal behaviour odious, because it is forced and unnatural,

turall, and assum'd as a disguise, and suffers not the Soule to shine clearly and freely through the outward actions.

First then your actions must discover you to be your *own Master*, for he is a miserable slave that is under the tyranny of his passions: And that fountain teeming pair *Lust* and *Rage* must especially be subdued.

That of *love* (to give it the milder name) so farr as it is *vicious*, I take to be seated *principally* in the Fancy, and there you must
ap-

apply your Cure, for I ascribe its *vehemence* not so much to the *constitution*, as the pampering of the body, and mens letting loose their *Eyes* and *Tongues* and *Imaginations* upon amorous Incentives, and not keeping a sence and awe of Religion upon them. For if you live in an age and place where *shame* and *civill penalties* have no force, you must have recourse to Religious means and the *Grace* of God for restraint : Lust is more *distinctly* forbidden by our Christianity then
any

any other thing; Therefore it ought more Sacredly to be avoyded.

If you grow *troublesome* to your self, In Gods name make use of that *Honourable* Remedy he has provided, and in the Interim, if you can allay your fancy, and keep your Inclinations *undetermined*, I think a *promiscuous* conversation is the safest: for many that have lived in the shade and retirement, when they came abroad were ruined by doting on the *first thing*

they

they met with, and this is oft the effect of distance and caution.

The other Spring of mischief is *anger*, which usually flames out from an *untamed pride*, and *want of manners*, and many other untollerable infirmities, so that there is no liveing in the world without *quenching* it, for it will render you both *troublesome* and *ridiculous*, and you shall be avoyded by all like a Beast of prey. The *Stoicks* pretend to be successfull *Eradicators* of this passion, and their

their Bookes may be use-
 fully read for *tameing* it.
 But themselves have retain-
 ed many ill humours be-
 hind, which are worse then
 a *transient Rage*, and are
 most abhorrent from all So-
 ciety, as *Moroseness*, *Fasti-*
dious contempt of others,
Peevishness, *Caption*, *Scur-*
rility, *wilfullness* &c,
 which issue from some *tem-*
pers, and some *principles*
 which men are apt to suck
 in to feed their naturall
 dispositions with, whereas
 the world is not to be en-
 tertain'd with frowns and

C

darke

darke lookes, Be as severe *ad intra* as you will, but be wholly complaisant *ad extra*, and let not your strictness to your self make you censorious and uneasy to others, thus many *mortified* men have been very *unruly* to the great scandall of what they professed.

Avoid therefore *going to Law* at your first setting out, for that will teach you to be *litigious* before your temper is well fixed, and you will contract an *habit of wrangling* with your Neighbours, and at last delight

light in it like a *Sophister* with arguing in the Schools, you may observe many who have entred upon *intangled Estates* to become vexatious, and have quite lost the *debonairness* of their dispositions.

Be alwayes *mild* and *easy* to those that are about you, your *Relations* and servants, not onely for their sakes but your own, if you be displeased at every peccadillo you will become *habitually froward*, which you cannot put off when you appear abroad, and

remember that if you be *easy* to your self you will be so to every body else, and you will be *welcome* every where.

This produces *comity* and *affability* which is a great Ornament of Behaviour, this argues you *well within*, and that you are a *lover of mankind*: It is a mixture made up of *civilities* and *freedome*, suited to the condition of the person you converse with, a quality as to *modes* and *circumstances* we fetch from beyond the Seas, for the
meer

meer *Englishman* is suppo-
 sed to be *defective* in it: as
 being rough in address, not
 easily acquainted, and
 blunt even when he ob-
 lidges, though I think it
 not worth the charge the
Gentleman is at that tra-
 vailes for it: Nay I am
 sorry for the poore returns
 many make, that import
 hither the *ayre* and *carriage*,
 and *assurance* of the *French*,
 therewith quitting their
 own staple native commo-
 dities of much greater va-
 lue, the *sincerity* and *gene-
 rosity* of the *English* dista-

*fit*ion. None is more melted with a civility then an *Englishman*, but he loves not you should be verbose and ceremonious in it, take heed therefore of *overacting* your civilities to men *unconcern'd* in you, that must conclude you *impertinent*, or *designing*. *Freedom* is likewise acceptable, and a great advantage to a converser, We commonly make it the *effect* of familiarity, but it should be the *cause* of it, but prudence must bound it and apply it. Be free when you *speake*,
when

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when you *give*, when you *spend*, when you allow your *time* and *Company* to your friends, let nothing of *confinement*, *formality*, or *difficulty* be discern'd: If you can do a kindness do it at *first*, that is a double obligation, and evidences that it was in your heart before it was suggested to you, the return of thanks will be but cold, if the obliged finds that *Importunity*, *necessity*, or *after reasonings* did extort it from you.

If you would have an Interest where you live,
there

there must be legible in all your actions *Justice* in your dealings between man and man, this is the *cheapest* and the *greatest policy*, and this alone will secure your Reputation with the *populo*, to this purpose I onely advise two things.

1. You must be an exact keeper of your word : a promise is a *debt* which you should pay more carefully then a *Bond*, because your honesty and *honour* are the *security*. Be punctuall even in small matters, as meeting a friend, restoring a

a booke, returning a paper
&c. for faileing in *little*
things will bring you to
faile in *great*, and alwayes
render you *suspected*, and
you shall never be confided
in, even when you mean
most heartily.

2. Have a speciall care
of your *debts*, I know scarce
any can alwayes avoyd *con-*
tracting them, but he that
neglects them is profligate
and undone as to the world:
If you would eat in quiet
never run in debt for
what you *daily consume*, he
that is *necessitated* to this is
the

the proper object of an Almes: when you *borrow*, choose rather a rich creditor, and a great debt, then many trifling debts dispersed among poore people, a poore mans little debt makes the greatest noyse; Deferr not therefore to pay *Mechanicks* &c. their *utmost dues*, for they are craveing and clamorous, and consider onely your *condition* in the world and not your present *Exigence*.

Prudence must be discernable in your actions as well as justice, and that will

will appear in nothing more
 then in the choice of *confidents* and *dependants*;
 your most diffusive love to
 mankind cannot be extend-
 ed very farr, for the Verge
 of your knowledge is not,
 and need not be great, out
 of *acquaintance* you choose
Familiars, and out of these
 you pick *friends*, and you
 must not expect them to be
 such as are described in
 bookes and talked of by
Philosophers, thats a Ro-
 mantick thing onely to be
 found in *Vtopia* or the *new*
Atlantis: If any such are,
 they

they must be in a *Monastery* or *Recess*, where *business* and *understanding* are in a little compass: It is sufficient for you to find the effect of one such friend in many. You may cull one out of each of those *Eminent professions* that you may be concern'd in, and make them your *confidents* in their severall spheres. You goe not to a *Lawyer* for *Physick*, nor to a *Merchant* to be resolved in a *case of Conscience*, though both do love you and serve you in what they may.

Make

Make no man your friend *twice*, except the *Interruption* was through your own mistake, and you have done penance for it. Every *well wisher* is not *capable* of being made your friend, nor every one that you *think* is honest and faithfull, there must be a *suiting* your humor, and a mutuall *serviceableness*, and ability to *give advice* and to *take* it, and such a proportion of *temper* as that he shall not, through vanity, or levity, or uncertainty, *betray himself* or you. He that is not

D *stanch*

stanch in preserveing of
secrets cannot be a friend,
 such is a *talkative* man that
 uses his mouth for a *sluce* to
 let out all that's in him, this
 argues a great weaknes in
 the head, for a shallow
 understanding presently
judges, and passes *sentence*,
 and is *positive* in it.

Never tell any man you
 have a secret but dare not
 tell it, you should either goe
 further or not have gone so
 farr, and pers no man *vehe-*
mently to keep conceal'd
 what you have committed
 to him, for that implies
 you

you *suspect* what you have done, and that you *disside* in his prudence: It discovers your *valne* of things, and provokes him to *incontinence* and breach of trust, for there is an Itch in mankind to be greedy of those fruits that are most zealously forbidden, and some prohibitions do even excite desire.

Reservedness by some is accounted an *Art* and a *vertue*, I think it is a fault, and the symptome of a *sullen* or *stupid* nature, and I know it to be *unwelcome*.

to all Societies: I like a plain *communicative* man, he is *usefull* and *acceptable* to the World, and be assured that a *darke close reserved* man shall never have friends, no man will *take* you into his heart that cannot *get* into yours: let your Intentions be never so sincere; and I know not what a good man need be afraid of, *if no hurt be in him, no hurt will come out of him.*

It is true *openheartedness* has a Latitude, and discretion must bound it, and assign

assign its degrees, according to your *kindness* to them, or their *nearness* to you, and none should see all within you, for it may be, *infirmity*, *vice*, or *discontent* lyes at the bottom. Nor is it fit to *rush* into discourse before superiors, this is a greater Rudeness then to deny them their *place* and *respect*, the like *Reverence* must be had to the *aged*, and most *experienced*, and such as *speake* out of their own *profession*, neither would I have a man *lye open* to the *scrutinies*.

and pumpings of every
pragmaticall Inquisitor: such
 assaults must be managed
 by *Art*, you must put by
 the thrusts, by *slight* rather
 then *strength*, for no force
 must be discerned, in such
 cases he that *drolls* best
 evades best; but when a
 man *demurrs* at an easy
 question, and is shy of
 speaking his mind, and pas-
 ses into another shape,
 when the matter inquired
 for is *common* to all, or *pre-
 judiciall* to none, and when
 he delivers any thing it
 must be received as a great
 secret

ry secret, though not fit or
 ch worthy to be kept, It
 ed argues him weak and for-
 by mall, and by his *rarities* he
 er layes up you may guess at
 ce all his *Closet*.

ch From all this you may
 est inferr, how farr the *report-*
 a *ing of newes* may be conve-
 sy nient, If you would be
 of popular you must indulge
 af- this *humor* of mankind,
 e, though the young man is
 ed not so much the *Athenian* in
 e- this as the aged. If you
 en live remote from the City
 it have all publick *occurrences*
 at as early as you can, you
 et D 4 oblige

oblige your Neighbours
by it better then with the
greatest entertainment:
some are terrified from
speaking what they heare,
because it is the trade of
seditious men to spread
Rumors and false Reports,
I think there needs not such
caution, if what is related
be somewhat at *distance*, or
a *common* concern, or not
evill in it self, and *hurts*
not the *fame* of others.

Tell no newes to one
that *pretends* to be a *states-*
man, and aske none from
him, not the first, for he
will

will seem to know it before, or be angry his Intelligence was no quicker, not the last, for he thinks secrecy becomes him, and he loves not to be an *Author*.

You may *guess* mens tempers by the *strains* of their Intelligence. Converse not therefore with *mutinous dispositions*, and before you represent the actions of your Superiors *Candidly*, as *peace* and *charity* and *obedience* does oblige you: let your errors be alwayes on the right hand,

hand, for every good child is so farr from *exposeing*, that without *beholding*, he endeavors to *cover* the nakedness of his father.

It is the method of nature, and all common wealths, that there be a *dependance* of the lesser upon the greater, the weak upon the strong: therefore if you aime at *Employments*, you must *lean* upon some besides your own *virtue*, and have *patrons* and *assistants* to advance you: I know no greater advantage for a *qualified man* then
to

ld to stand in the way, for e-
 ng, very man must let out his
 he affections upon some, and
 he have his *creature*, and that
 is chosen by *chance* or *Fan-*
 a- cy. You see when friends
 on meet, their *presence* does
 a excite a chearfullness and
 er Vivacity with which they
 k entertaine one another,
 e- and this speakes their sin-
 y- cerity better then any
 n words they can utter, this
 r= holds *proportionably* in all
 d degrees of conversation,
 : take notice therefore of
 n- your *first accosting* any per-
 n son, he will be presently
 o in-

inclined to like or dislike,
and he cannot but give
some *indications* of it.

Observe then the *eye* rather than the *tongue*, and apply not your self where you was *at first discouraged*, if the circumstances of your affaire did not cause it: If you prove the *favourite* of a great man, desire not the *Monopoly* of his Eare, for his mis-adventures will be *imputed* to you, and what is well done will be ascribed to himself.

Allow your self some
time for *business* every day;

no

no man should be in the world
that has nothing to do in it,
yet never proclaime your
self *very busy*, for a little
hint will serve any that is
not much Impertinent, and
the less busy you seem, the
more you are admired
when your worke is dis-
patched.

Recreation is as necessary
as business, which should
be rather of the *Body*, then
the *mind*, because that suf-
fers most in *Sedentary Im-
ployments*; In this you must
have Respect to the place
E where

where you live and your
associats there: In some
 parts of this Kingdome
 many of the *Gentry* under-
 stand nothing *beyond* a
 Horse or a Dog, and can
 talk of nothing *besides* it,
 Therefore if you be not a
Huntsman or a *Faulkoner*
 you cannot converse with
 them. Yet this is really bet-
 ter then the *Effeminate* di-
 vertisements of the *City*.

Take heed of playing
often or *deep* at *Dice* and
 games of chance, for that
 is more *chargeable* then the
 seven

seven deadly sinns ; yet
 you may allow your self a
 certaine easy sum to spend
 at play, to gratifie friends,
 and pass over the winters
 nights, and that will make
 you indifferent for the e-
 vent. If you would read a
 mans disposition see him
 game, you will then learn
 more of him in one hour,
 then in seven years conver-
 sation, and *little wagers*
 will try him as soon as great
 stakes, for then he is off
 his *Guard*. Equanimity at
 play which is not the effect

of use, argues a man manageable for any thing, he that crows and insults with success is passionate, and is usually the same that frets and Quarrells at misfortunes.

All Society is *linked* together with some common thing that entertains them, thus *eating* and especially *drinking* is become the *Ligament of Conversation*. In this you are *daily* concern'd in some degree, let this be with a visible *cheerfullness* and pleasantness, for that
is

is wholesome both for *body* and *mind*, as *Physitians* and *Divines* will informe you. It will make you welcome to all, and by this many accomplish their ends upon the world.

Be not *over criticall* about eating, for an *Epicure* is very troublesome; though this *Luxurious* age hath made it a piece of *learning*, yet me thinks tis much below a brave man to be *anxious* for his palate and to have his thoughts and pleasures confin'd to a dish

of meat. Judge rather for *health* then *pleasure*, and *disquiet* none with *disparaging* the food, or *nice-ness* about it, and be not much afraid of the unwholesomeness of what is sett before you except it be your constant dyet, for usually you see nothing but some will commend it, and our common tables furnish us with nothing that a temperate eater may not eat with safety.

Confine none when you drink to your *Measures*,
and

and expect not that others should do as you do, tis both *uncivill* and *unreasonable* to impose on Company, nor yet must you seem to be under any Restraint by them, But be *flexible* to the Inclinations of the whole and that with readiness. Every man should keep a *stint*, he that *palliates* it, is most pleasant, yet if you *publickly* declare your resolution not to trespass beyond your *measures*, when you are found to command yourself, you will

not be solicited any further, when you have come up to your standard, *recede silently*, and do not magisterially oblige the Company to breake up with you, much less stay to be an *unconcern'd Spectator* of their Levities, but give others the same liberty, your self desires to take.

I might extend such kind of observations to many other Subjects, but I must desist, begging your pardon for playing the *Dictator*, and being so dogma-

maticall in what I utter, I
 know they will not fit *all*
men, nor do they pretend
 to cure *all faults*, nor are
 they designed to expresse
your needs; But they may
 prevent Inconveniencies,
 and help you to read men,
 and discover where they
 faile, and let you see what
 Relishes with the world.
 They are obvious and easy
 in themselves, for *nice and*
subtle things do not guide
mankind, but plaine and
 common Rules, and by
Analogy with these laid
 down

down you may judge of other matters as they Occurr. And I cannot but acquaint you, that they are the *effect* of your *worthy Fathers* Influence on me, who, extending his paternall care to all *Circumstances* for your good, ingaged me upon your *Quitting your Academick station*, to propound to you some *directions* concerning *Conversation*. And I have pitcht upon such as are *grounded on vertue*, yet tend to render you acceptable

able even to the worst, and
he has done me honour in
judging me capable of
speaking to this Subject:
If they accomplish not the
utmost I intended, at least
they will do no hurt, but
discover my own private
sence, and be a testimony of
that kindness which is owe-
ing to your Relations, by

*Your unfeigned friend
and Servant.*

R. L.

(2)

It is now all over and
the work is done
and the money is
paid to the
owner of the
property and
the work is
done and the
money is paid
to the owner of
the property and
the work is done
and the money is
paid to the owner
of the property

James M. Smith
1870

R. I.

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